THE MISSIONARY

HERALD

AT HOME AND ABROAD

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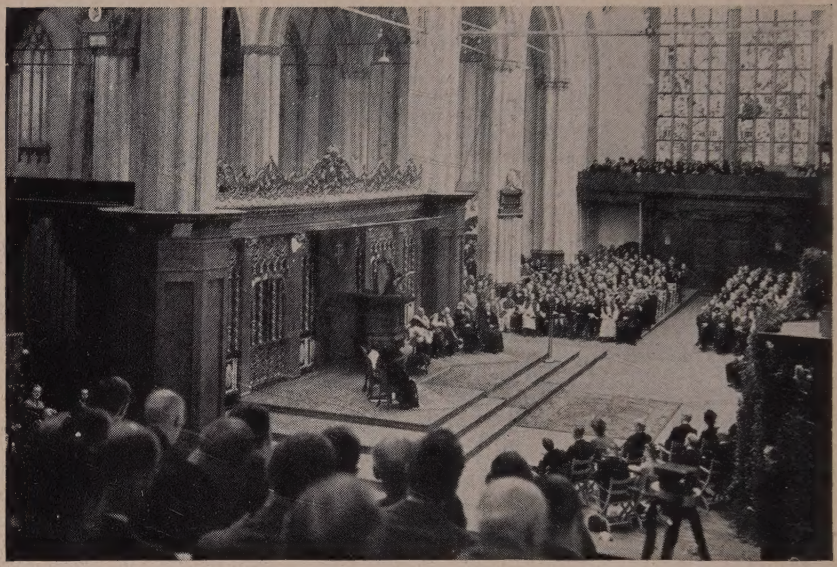
FRED FIELD GOODSELL

"Among the great captains of Christian missions."



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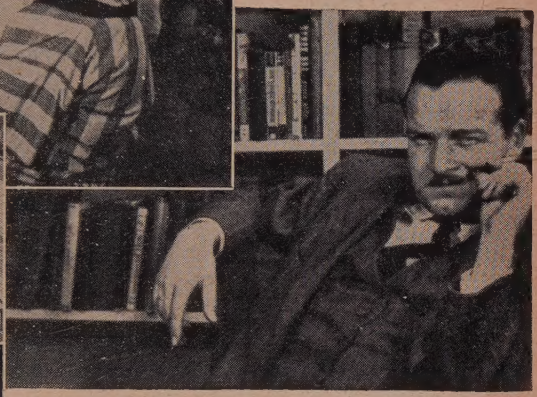

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THE MISSIONARY HERALD

AT HOME AND ABROAD

Vol. CXLV MAY, 1949 No. 5

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Dr. Fred Field Goodsell, *seated, third from right,* as a young missionary in Turkey.

New Occasions — New Duties

While the Christian and missionary movement cannot be accurately measured in terms of years, or rightly identified with the efforts of any individual or group, it is yet true that Christ's gospel has its redemptive effect in time and must be preached by men and women in whom it lives. For Christianity is both an historical religion and a personal commitment.

In linking this special issue of *The Missionary Herald* and its Conference Editions with the four decades during which Fred Field Goodsell, who retires this summer, has served our Congregational Christian churches as a distinguished missionary and, more recently, as the executive vice-president of our American Board for Foreign Missions, we are, therefore, only following a long tradition which relates the advance of God's eternal kingdom with events and personalities within our temporal scheme.

EXTRAORDINARY CHANGES

Since the year when Dr. Goodsell began his service in Turkey with our American Board for Foreign Missions, the social and political scene has passed through extraordinary changes. Indeed, there are those historians who contend that this brief period of approximately forty years has been one of the most striking and pregnant in human history, "having brought about more changes, or by implication bound to bring about greater transformations, in human life and thought" than were achieved between the time of Neolithic man and Queen Victoria. And

one of these changes is that world Christianity stands face-to-face with more uncertainties and difficulties than ever before in modern history!

Insofar as our churches have been affected by external circumstances (and they all have been), there have been broad fluctuations in missionary interest. But the purity, the integrity and the consistency of spiritual faith have preserved the Christian mission from inward surrender and from outward defeat through these years of alternating optimism and despair, of prosperity and depression, of peace and war. And it is not too much to say that the intense yet temperate devotion of Fred Field Goodsell, united with the unflagging confidence of his colleagues and the loyal supporters of our American Board for Foreign Missions, has contributed chiefly to the maintenance and extension of our Congregational Christian missionary enterprise throughout the entire period and has greatly expedited the growth of the interdenominational missionary movement.

But as the reader proceeds, in the pages that follow, to the narration of some of the developments and changes which have taken place in the missionary movement during the past four decades, it will become obvious that there are emergencies and needs which must be met on the field — if the flame of faith is to continue to burn steadily and if the light of the gospel truth is to shine clearly in our time. What are the most obvious of these urgent needs?

URGENT NEEDS

1. The building and strengthening of churches abroad as redemptive centers of Christian worship and love;

2. The sending and support in larger numbers of new, young missionaries of spiritual excellence and gentle friendliness;

3. The training and development of more national Christian leaders who will assume responsibility for the Christian enterprise in their lands;

4. The establishment and support of Christian schools and colleges to serve as centers of creative Christian experience;

5. The support and expansion of hospitals, medical services and clinics in our historic ministry of healing;

6. The purchase and use of modern methods (radio, film-strips, movies) for telling the old gospel story of God's justice and mercy;

7. The maintenance and growth of our cooperative and union enterprises on the foreign field.

WHO WILL HELP?

Here are a few of the most urgent needs on the foreign field in this hour. God has set before us in our time a way of life and of death. The way of life is that which Jesus Christ offers. The way of death is the way of our unregenerate world. The secular power-drives were never so massive or implacable. Yet, the power of Christ was never before so persuasive or so redemptive. Who, then, will help to let this power loose in our world? Will you, according to your faith and capacity, help Christ to save his people? In the work of our American Board for Foreign Missions, you have an opportunity to perform this service.

A. V. M.

Fred Field Goodsell

"Among the great captains of Christian missions."

Russell Henry Stafford

In June, 1949, Dr. Fred Field Goodsell will retire after forty years of service with our American Board of Commissioners for Foreign Missions, during nineteen of which he has distinguished himself as its Vice-President. Through most of this time, as a member of the Prudential Committee, then as its Chairman, then since 1940 as President of the Board, I have served with him, and he has been my friend and chief.

In him I have seen greatness in action. Dr. Goodsell is a great man, a great Christian, and one of America's foremost statesmen of the church. Though we Congregational Christians have a first claim upon him, he belongs to the world. In every land there are men of all the creeds who unite with us in gratitude for his work and for his faith and vision.

COORDINATION NEEDED

He came to the Board's headquarters in 1930, after twenty-two years in Turkey, to undertake a novel responsibility. It fell to him to carry out the mandate that thenceforth there should be a Prime Minister to coordinate the policies and activities of the ministers with portfolio, the secretaries of the Board, who had until then served conjointly without a leader. There were many who feared that the task could not be performed. By the modest and tactful devotion of this uniquely gifted executive, however, the new form of administration has been put into effect and carried along on a rising tide of confidence, so that from now reversion to the former inchoate procedure is unthinkable.

HERCULEAN TASK

He came to the Board's leadership in a period of unprecedented public disturbances. In 1929 the bottom fell out of American prosperity. That catastrophe precipitated an abysmal, world-wide depression. His early years in Boston saw the Board's resources from current giving sink to an all-time low. That was an agonizing period, when in face of terrible needs calling for advance we were obliged to make terrible retrenchments. Hardly had economic and social recovery begun, when the second World War was upon us, bringing tension, loss and sorrow everywhere, and chaos in all fields of Christian extension abroad. There has never been a harder time for work like ours than this span of Dr. Goodsell's incumbency. To meet such needs as then had to be met, while putting into effect a major change of organization, would seem more than could in reason be asked of any man, whatever his background.

Yet Dr. Goodsell has done it. He has kept the Board harmonious and

Above, left to right, Dr. Russell Henry Stafford, President of The Hartford Seminary Foundation; Dr. Wu Yi-fang, President of Ginling College in China; and Dr. Fred Field Goodsell, retiring Vice-President of our American Board, at the 134th Annual Meeting of the American Board.

Above, top, Dr. Fred Field Goodsell presents Gutzlaff's translation of *St. John* into Japanese Kana to Acting President, Toraji Makino, of Doshisha University — a gift from the American Board for Foreign Missions to the University. *Below,* Dr. Goodsell, fourth row, extreme right, appears with Greek Orthodox and other Christian leaders at the Mott Conference in Greece.

Dr. Goodsell, states the author, "has shown us how to retrieve losses and make gains in all our fields." *Above, top,* Dr. Goodsell, second from end, front row, with a graduating class at Theological Seminary, Natal, S. A. *Below,* International Missionary Council, Madras, India.

hopeful. He has shown us how to retrieve losses and make gains in all our fields. By example and counsel he has helped us to look upward and forward with unabated assurance and resolution, when it seemed far easier to look down and give up. We have kept at it and come through to the bright present and the brighter prospect which our global enterprise now confronts. We know what it means to have a leader who, like his Lord and ours, has already in principle overcome the world.

What are Dr. Goodsell's outstanding policies and emphases in foreign missions? If I were to answer that question at length, I should have to say much about the strengthening of national leadership within the younger

Referring to Dr. Goodsell, our author says, "I have never known personally any other who could do such a job at such a time and bring his followers through without loss to their loyalty." *Above,* Dr. Goodsell with a missionary group at the first Turkey Section Regional Conference.

churches, the hastening of devolution, and the appreciation back here as well as over there of that universality of the fellowship in Christ which makes "foreign" a wrong word at both ends of all our lines of outreach. But I would rather say something of the man himself, who has made these principles shine in our responsive imaginations.

A REVOLUTIONARY MIND

Tall, solid, well-groomed, dignified, with a massive countenance that speaks of shrewd intelligence and strong reserve, he looks like the popular image of a conservative Wall Street banker. In these later and more familiar years of our association, I have sometimes dared to tell him so, to the amusement of us both. For he knows that I know what a revolutionary mind he has, always open to surprising suggestions as to ways and means, never afraid of discontinuity with the past, provided the movement goes on in the right direction. To him no mission pattern is sacrosanct; there is nothing beyond criticism in our present practices. No device can be suggested for tomorrow which will shock or even startle him, if only criticism or invention can get the work done better and more quickly. Behind that benign yet taciturn and immobile mien of his, he bubbles and boils with creative impulses toward the one end, the service of Christ and his Kingdom. And many are the new directions we have taken, even and perhaps especially in difficult days for the Board, not because he has urged them upon us, but because, with steady sanity and patience, he combines an originality which has opened our eyes to them.

All in all, this is a man. I have not known many who came up to his measure. I have never known personally any other who could do such a job at such a time and bring his followers through without loss to their loyalty and with gain to their cause. His place is among the great captains of Christian missions.

Dr. Stafford is President of The Hartford Seminary Foundation, also President of the American Board of Commissioners for Foreign Missions.

Photos by courtesy of the American Board for Foreign Missions.

HOW TO USE THIS ISSUE OF *The Missionary Herald*

Ione Catton

This issue of *The Missionary Herald,* reviewing the trend of events in the missionary movement during the last forty years, will be welcomed by our churches, not as a defense of the missionary movement, but as a story, brought up-to-date, of the tremendous sweep and glory of it — a story of its healing and helpful speaking to our troubled world, and speaking not in vain. Among the many practical uses for these pages, here are a few suggestions:

Answering Current Questions. In discussion groups, anticipate such frequent queries as the following, and let them be answered by those who speak in these pages:

Why should we trouble worshipers in other religions by foisting upon them our religion? Are we, anyhow, really converting people to Christianity, or only feeding them and making them well? . . . Dr. Frederick L. Fagley speaks convincingly to this.

Presenting a New View of Missions. In the articles by Dr. Charles W. Ranson and Dr. Alden H. Clark, the missionary movement appears not only in terms of our sending leaders to other lands, but in terms of national leaders there trained by our missionaries through the years, carrying on large portions of the work needed among their own people — a growing national leadership in the Christian movement.

For Use in Sermons, Talks and Programs on "One World" or "The Ecumenical Movement" there are the current facts and problems presented by Dr. John W. Decker and Dr. Kenneth Scott Latourette.

Every Women's Fellowship will want to have someone review Miss Sue Weddell's articles on *Women and the Church.*

"The Fellowship of Those Who Care." How often have we read those words of Dr. Fred Field Goodsell! Let us turn now, with genuine appreciation, to the words of Dr. Russell H. Stafford in his tribute (surely he speaks for us all) to this great and good man who now retires as Executive Vice-President of our American Board for Foreign Missions. Let everyone of us join Dr. Stafford in remembering him with deep gratitude.

The ECUMENICAL MOVEMENT

A new chapter in Christian history

John W. Decker

"The nineteenth century was marked, in Christian history, by the growth of missions. In the work of evangelization the fatal weaknesses in divisions became increasingly apparent. Indeed, the modern story of the quest for Christian unity finds its origin in the missionary task. We may date its rise in the missionary conference which was held in Edinburgh in 1910."

These words are all the more significant because they do not come from some professional source in the missionary movement. They appear in *The Story of the World Council of Churches,* a recent official pamphlet of that organization, and furnish an admirable introduction to the subject under discussion.

VITAL KINSHIP

The word "ecumenical" is currently used with two quite distinct though closely related connotations. The first is the dictionary meaning of "world-wide," and therefore international and interracial. The second might be roughly equated to what is more commonly known as "interdenominational," that is, referring to the relationships between various Christian communions or churches. Both of these connotations will be considered here, in reverse order.

The foreign mission field (to use a term more traditional than accurate) has been an important breeding ground for interdenominational cooperation and church unity. The reasons are not far to seek. First of all, Christians in a non-Christian land and facing a civilization in which the Christian tradition is alien are inevitably brought into closer fellowship with each other. The difference in experience and outlook of any Christian group from its non-Christian environment is so great that differences between various Christian groups sink into insignificance. The pressure of paganism is so fierce that these groups are literally driven together into relationships of mutual understanding and sympathy. They acknowledge one Lord; they discover a vital kinship in him, and are compelled to face the implications of that great, transcendent fact.

The next step is inevitable, and concrete measures are taken for mutual help and cooperation. The separate Christian groups become painfully aware of the inadequacy of their several resources to meet the overwhelming needs, the tremendous challenges and opportunities of the gigantic task they face, and they naturally turn to each other. They must pool their resources, or miserable failure is unavoidable. The result is that the foreign field is notable for its union hospitals, colleges, theological seminaries, and other interdenominational institutions. In the lands of the younger churches the National Christian Council has had a development well ahead of that of church councils in the West.

Now we come to the most important fact of all, which will be presented in two aspects. On the one hand the

In the work of evangelization, the fatal weaknesses in divisions became increasingly apparent. The story of the quest for Christian unity finds its origin in the missionary task. We may date its rise in the missionary conference, *shown above*, held in Edinburgh, Scotland, 1910.

process outlined above brings various Christian traditions into vital contact with one another. Their young folk are trained together in large part. They have an opportunity to see and to assess the strengths and the weaknesses of the various communions. Friendships and fellowship cut across denominational lines. The cement of a common experience of one Saviour, and of allegiance to one Lord, takes hold. It becomes crystal clear that all seek one goal. On the other hand, the historical divergences and conflicts, the pride and prejudice, which (more than we are willing to admit) underlie the divisions of western Protestantism, fail in a real degree to perpetuate themselves in the wholly new atmosphere. Divisions there are, many of them serious, and for most of them western Christendom is largely responsible, but there is a very real sense in which the sectarian differences imported from the West have lost their meaning for the younger churches.

Thus the younger church representatives at Madras declared " . . . the divisions of Christendom were seen in their worst light in the mission field," and they gave chapter and verse for this opinion. But they did not stop here! They followed this line of thinking to a vital conclusion: "The representatives of the younger churches — one and all gave expression to the passionate longing that exists in all countries for the visible union of the churches."

VENTURES IN CHURCH UNION

This passionate longing has resulted in much action among the younger churches. It is among them that we find the ventures in church union which bring together denominations with widely divergent traditions, something which has not happened

The Universal Christian Council for Life and Work was organized at Stockholm in 1925 and had its second meeting, above, at Oxford in 1937, the Archbishop of Canterbury presiding.

in the West with the outstanding and honorable exceptions of the United Church of Canada. The Church of Christ in China, the Church of Christ in Japan, the Church of South India, and the just launched Church of Christ in the Philippines are the best known examples. The Church of South India is the only one known to the writer where union has bridged the "catholic-protestant" chasm to which Amsterdam directed attention.

THE ECUMENICAL MOVEMENT

We turn now to the ecumenical movement in its world-wide aspect. Edinburgh, 1910, was a missionary conference, and may be taken as the logical place to begin to consider a movement which had its latest and climactic expression at Amsterdam. In the missionary world Edinburgh led to the organization of the International Missionary Council in 1921, and to the Council's succession of world meetings at Jerusalem in 1928, Madras in 1938 and Whitby in 1947. These gatherings were widely representative of the protestant (in a wider sense of that word than the Amsterdam use) Christian church throughout the world. But the results of Edinburgh soon burst out of the bounds of the missionary movement.

A great Christian and a great missionary bishop, Charles H. Brent, at Edinburgh, had caught the vision which resulted in the World Conference on Faith and Order with its first meeting at Lausanne in 1927, and its second in Edinburgh in 1937. "What Bishop Brent was to the Faith and Order movement, Nathan Soderblom, Archbishop of Upsala and Primate of Sweden was to a third movement which had its roots in the famous Missionary Conference of 1910," quoting again from *The Story of the World Council of Churches*. The Universal Christian Council for Life and Work was organized at Stockholm in 1925, and had its second meeting at Oxford in 1937.

Out of Oxford and Edinburgh of 1937, the two streams of Faith and Order and Life and Work came together to form the World Council of Churches, which was provisionally

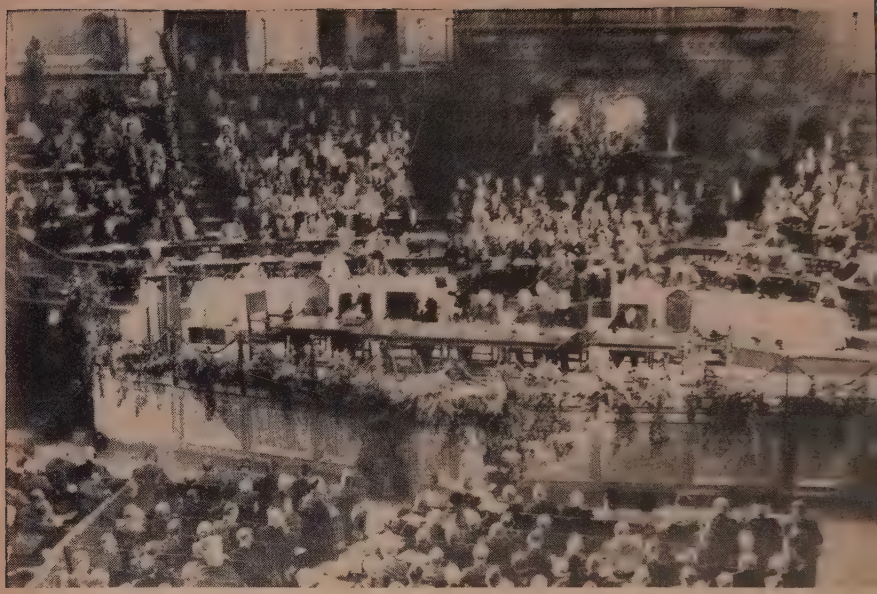
organized in 1938, and came into full being on that memorable day, August 23, 1948, when the Archbishop of Canterbury, then presiding at the Assembly, declared the World Council of Churches officially constituted.

If we look at personalities rather than organizations we get the same story. Dr. John R. Mott, who more than any other single person has been the symbol and the effective agent of the ecumenical movement, presided at Edinburgh in 1910, led in the organization of the International Missionary Council and was its chairman from 1921 to 1941; and also contributed so much of his genius and power to the process which led to Amsterdam, where he was one of the five presidents of the World Council.

William Temple and William Paton were both student ushers at Edinburgh in 1910. Temple was to become the first president of the World Council of Churches during its process of formation, and world-wide confidence in him as a great Christian who belonged in fact to the Church Universal did much to carry the Council through its critical nascent period. Paton, secretary of the International Missionary Council, was, with the blessing of that organization, concurrently one of the two general secretaries of the World Council of Churches from 1938 till his lamented death in 1943. Neither of these two men lived to see Amsterdam, but both of them labored abundantly to make it possible.

The first assembly of the World Council of Churches could hardly have deserved the adjective "ecumenical" but for the presence there of younger churchmen, representing the churches of Asia, Africa, Latin America and the islands of the Pacific. Not only that, but their contributions in the addresses and discussions saved the assembly from being western rather than universal, a danger to be watched. It was they who refused to accept the current pessimism of the western world. It was they who insisted that there should be joy at the experiment in South India, when some

Above, Oxford Conference of 1937. Out of Oxford and Edinburgh the two streams of Faith and Order and Life and Work came together to form the World Council of Churches.



The World Council of Churches was provisionally organized in 1938, and came into full being August 23, 1948, at Amsterdam. At business meeting, *above*, the constitution was approved.

western ecclesiastics were not so sure. They helped mightily, too, in the refusal to accept either capitalism or communism as the only social and political alternatives which the world faces. These men and women, direct fruits of the missionary enterprise, gave a good account of themselves, and were visible evidences of the fellowship which stops at the boundaries of no race or nation.

MISSIONS FOSTERED UNITY

It is not immodest to claim that the missionary movement made a distinct contribution to the Assembly in its consideration of the witness of the church, one of the four great subjects to which the assembly addressed itself. The present chairman of the International Missionary Council, Dr. John A. Mackay, was the chairman of this section. It was new ground for many of the churches *as churches*. But the emphasis of the assembly on evangelism was unmistakable.

That missions lie very close to the living heart of the ecumenical movement has found expression in important understandings and working arrangements which have been effected between the International Missionary Council and the World Council of Churches. Obviously the establishment of the World Council of Churches has called for a re-examination of the position of the older body, and a careful consideration of its relationship to the new one.

A joint committee of the two bodies made an exhaustive study of this matter, including the possibility that they be merged. This study covered nearly two years and was considered at two meetings of the joint committee more than a year apart. The unanimous decision can best be reported in the language of the joint committee which

Among the younger churches we find ventures in church union which bring together denominations with widely divergent traditions. Example of such a union is the Church of South India whose Hierarchy, *right*, includes Indians, Anglicans, Congregationalists, Presbyterians and Methodists. *Below*, American Delegation to World Council of Churches. Second from end, Dr. Douglas Horton, chairman of the American Committee.

later was officially approved by both parent bodies:

"We deem it necessary that the International Missionary Council and the World Council of Churches shall make clear to all their identity of purpose and concern for the evangelization of the world, shall co-operate in every possible way, and shall draw progressively closer together in all their undertakings for Christian fellowship, witness and service.

"The Committee believes that for the time being the distinctive responsibilities and functions of the two bodies require the existence of them both as autonomous organizations.

"The Committee is convinced that the interdependence of these two organizations is as vital as their autonomy. Structural integration is not deemed to be immediately desirable, but what is needed is further effective cooperation in close association. They are complementary ecumenical councils. Both of them are church and missionary in character and together they are seeking ends which are essentially common."

A practical result is a unique association between the two Councils. Officers of the one attend all important meetings of the other. The list of joint and cooperative projects is growing. Each assists the other at every turn. This whole happy arrangement is final proof, if such were needed, that missions will continue to be of the very stuff of the ecumenical movement.

Dr. Decker is Secretary of the International Missionary Council in New York.

Photos by courtesy of the American Board and by Religious News Service.

National Leadership

WE PRACTICE 'THE PRIESTHOOD OF ALL BELIEVERS'

Charles W. Ranson

When I was in Germany not many months ago, I was invited to speak to the German Missionary Council. In emphasizing the need for indigenous Christian witness in the lands of the younger churches, and in stressing the urgency of adequate training, I ventured to use the phrase, "Christian leadership."

Its propriety was at once challenged. I was reminded of the distasteful associations surrounding the word, "leader," in a country where the application of the *führer principle* had led to absolute disaster. But there is a still deeper and more universally applicable reason for wariness in the use of this phase in a Christian context. The New Testament offers no warrant for it. "One is your Master, even Christ." Jesus calls men not to lead but to follow; and his followers are described as servants, ministers, witnesses, friends — but never as leaders. Out of this principle has been drawn the Congregational Christian concept of "the priesthood of all believers."

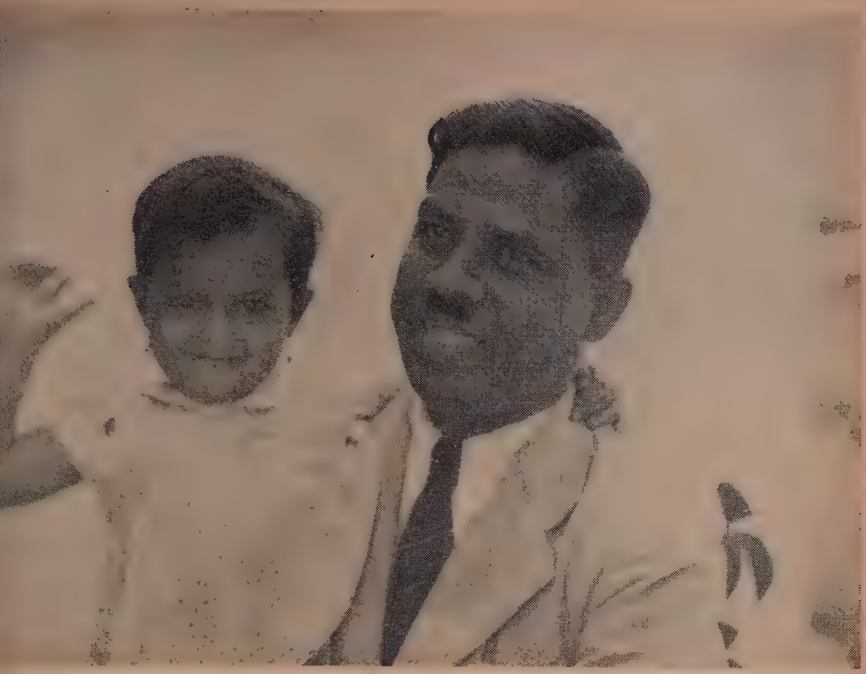
In the course of discussion, one German missionary suggested with much cogency that a suitable substitute for "leader," in the sense which I had actually intended, is witness; and he defined a witness as one who stands in front.

The impulse to witness is inherent in the Christian faith and is inseparable from the fulness of Christian life. There is no true giving of the self to Christ which is not at the same time a giving of the self to those for whom Christ died. The life of faith is both personal and social. The inward experience of the individual finds its corporate counterpart in the mystical fellowship of the church. Both find their most adequate outward expression in witness to the gospel.

MINISTRY OF WITNESS

This ministry of witness is by no means the prerogative of any one group or order within the church, but is the privilege and obligation of the whole body of Christ and of each member therein. From the earliest days of Christian church membership there have been, however, special services, charged with the pastoral care of the churches and set apart to the ministry of the word and sacraments.

Yet, vital and necessary as these separated ministries are, the task of evangelism cannot be discharged apart from the witness of the whole body. The first great surge of the church's expansion was made possible only because Christians in that time accepted the obligation to witness, not merely as a matter of duty or principle, but as a joyful and an irrepressible ex-



Karuppusami Stevenson, pastor at Dindigul, So. India, and daughter. See box below for details.

Karauppusami Stevenson, pastor at Dindigul, South India, was born in 1907, of orthodox Hindu parents who were trustees of the local temple. He first came into contact with Christianity in high school — some of his associates were Christians. Curiosity led him to seek out an American Board missionary, the Rev. Azel Martin. Despite family opposition he studied the new faith, and after his father's death announced himself a Christian. His mother refused to eat with him again.

He taught school for ten years, and then entered Pasumalai Theological Seminary, from which he was graduated in 1940.

He was ordained in 1944. Pastor Stevenson is one of thirty-seven ordained evangelists of the Madura Mission. The pictures on these pages are typical of the work being done by all these indigenous church leaders.

pression of their faith. Harnack has a memorable passage in *The Expansion of Christianity*, describing the unprofessional missionaries who carried the gospel clear across the Mediterranean world. T. R. Glover has corrected our ignorance of the way in which the message was first brought to the North African city of Alexandria. We do not know the names of those who took the gospel there. But, "Christians went and their friend went with them; they could not help telling His story; and nameless common men working for Christ among men as nameless and lowly as themselves laid the foundation on which rose one of the greatest schools of Christendom." So it has always been when the church is true to herself. The missionary enterprise — from its inception until now — is rooted in this impulse to bear witness. And it

is upon so central and universal a principle that any balanced discussion of contemporary missionary practice must ultimately rest, there being no point at which it is more directly relevant than in the consideration of the development of indigenous witness in the younger churches.

GOVERNING PRINCIPLE

William Carey defined in 1817 the principle which has governed all enlightened missionary policy since then. "I conceive," he wrote, "that the work of preparing as large a body of Christian natives of India for the work of Christian pastors and itinerants is of immense importance . . . India will never be turned from her grossness of idolatry to serve the true and living God unless the grace of God rest abundantly on converted natives to qualify them for mission work, and unless by the instrumentality of those who care for India, they be sent forth to the field."

The strategic importance of national Christian leadership can hardly be over-emphasized. *Above*, the parsonage where the Stevenson family lives. *Below*, Pastor Stevenson's family.

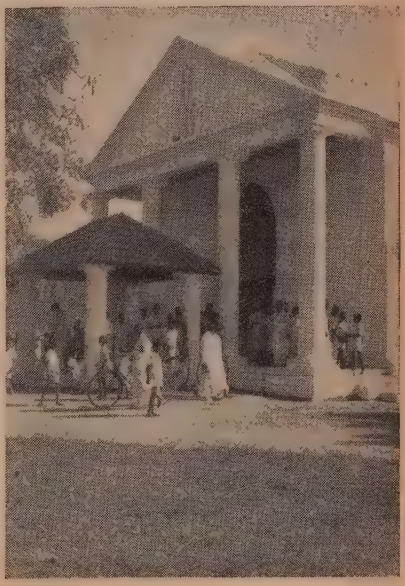
Those words are as true today as they were when they were written 130 years ago. For, while they have long been accepted in essence, they have not always been applied in practice. The Madras meeting of the International Missionary Council, in 1938, reported that "almost all the younger churches are dissatisfied with the present system of training for the ministry and with its results," and expressed the opinion that "the present condition of theological education is one of the greatest weaknesses of the whole Christian enterprise." There is little reason to believe that ten years later the position has become more satisfactory in most countries. It is worse, indeed, in many lands as a result of the dislocations of the war.

The strategic importance of national Christian leadership can hardly be overemphasized. Its development offers an incomparable ecumenical challenge. Three points make clear the peculiar and immediate urgency of training indigenous witnesses to Christ — those who amongst their own people will "stand in front."

IMPORTANCE OF INDIGENOUS WITNESSES

(1) It is essential to a *Church-centered strategy*. In the unfinished task of world evangelism, we have moved into a new era because — thanks to the faith, devotion, and sacrifice of our fathers — we now operate from the vantage ground of a church that is universal. The gospel has been carried to the uttermost parts of the earth and the churches taken root in nearly every land. Missionary strategy can no longer be conceived in terms of a western "Christendom" which directs as well as supports the evangelization of the rest of the world. It must be understood as a partnership in which older and younger churches,

Training younger churches for effective indigenous witness presents a challenge. *Left*, Pastor Stevenson. *Below*, his church.



in a common obedience to the gospel, seek to bring *all* men to a knowledge of Christ. In the lands of the younger churches the initiative must increasingly rest with the indigenous church. It can be grasped and firmly held only as the younger churches are effectively helped in the training of a ministry — both ordained and lay — fully furnished unto every good work.

(2) It is essential to *the familiar interpretation of the Christian gospel.* There is, of course, a "given" element in the Christian message which is eternal and unchanging. But the Christian preacher is always confronted by the difficulty of expressing the eternal word in an idiom that is intelligible and vivid to those to whom he speaks. This is a particularly thorny problem for the missionary, who seeks to articulate the gospel of God amongst those whose language has grown out of a cultural and religious heritage radically different from his own. It is also true that the Word of Life expressed in an alien idiom and in forms which have no affinity with local traditions may seem to the peoples of the Orient and Africa like echoes from a "world unreal as the shell-heard sea."

The ultimate answer to this problem is the indigenous witness-bearer, adequately trained and well equipped in an understanding, both of the eternal gospel, and of his own indigenous tradition as well.

> "China and Ind,
> Hellas and France,
> Each hath its own inheritance,
> And each, to Truth's rich market brings
> Its bright Divine imaginings
> In rival tribute to surprise
> The world with native merchandise."

We shall not have so much as begun to understand, either the richness of the gospel or the glory of the univer-

Left, Pastor Stevenson talks with members of congregation at Dindigul. L. to r., Gnaniah Lazarus, high school teacher; Dr. Asivatham, an eye specialist; and Mathuran Devadas, a native doctor. *Above,* the Pastor often preaches at Muthalagapatti, a nearby village. *Right,* he treks to a village for a Sunday baptism.

sal church, until the younger churches bring the fulness of their insight and experience to the service of Christ and to the enrichment of their fellow-Christians of an older Christendom.

URGENT NEED

(3) The training of the younger churches for effective indigenous witness presents *an incomparable and extremely urgent ecumenical challenge.* It is not always realized in the churches of the Occident that the younger churches are still desperately weak; that many of them live in a world in which traditional patterns of life and society are being blown to

The baptism, *above*, takes place in a village church. Parents are on the right. On special occasions like Mass Movement conversion baptisms, *right*, the missionary is called in.

bits; and that, in this moment of peril and opportunity, they are faced with an alarming shortage of trained indigenous leadership.

AN ECUMENICAL ENTERPRISE

There is universal recognition of the paramount necessity for such leadership. But the objective will only be achieved as the older churches of the West, in partnership with the younger, make the task of training a focal point of Christian strategy. So vital, urgent and comprehensive is this task that it must be undertaken as a truly ecumenical enterprise, in which the experience and scholarship and skill of the older churches are laid at the service of the younger in a way that has never yet been attempted.

It is difficult to think of any undertaking better calculated than this to

Pastor Stevenson, above, is one of thirty-seven ordained evangelists of the Madura Mission in South India. Men like Pastor Stevenson are the strength of the indigenous church.

deepen the reality of the whole ecumenical movement. For we may be quite certain that the promise of renewal in the life of the church will find increased fulfillment as the church recovers her sense of missionary obligation.

Giving expression to that obligation, through sharing in the development of indigenous leadership in the younger churches, the whole church shall find and follow the way of the Master, who called twelve men and sent them forth as witnesses to the only truth which can save the world.

Mr. Ranson is General Secretary of the International Missionary Council.

Photos by courtesy of the American Board.

PURPOSE

Christian people throughout the world must increasingly think in terms of PURPOSE. What is the fundamental purpose of a Christian Community? Only clear vision of the purpose of God in Christ can correct our modern nearsightedness — secularism. Only a deepening understanding of humanity as God intends the human family to develop can demonstrate the relevance of our Christian faith to the life of the world.

The fundamental purpose of the Church and all its agencies is Evangelism. The best definition of Evangelism, I know, is that of the late Bishop L. H. Roots, formerly of Hankow, China: "Evangelism means making known the love of God in Christ so that the Spirit of Christ may rule in the whole life as the Good News which is the power of God unto salvation to everyone that believes. This involves what is rightly described as the Christian Revolution whereby the rule of self, or of man, is displaced by the rule of Christ in every relationship of life."

Evangelism is thus the process of demonstrating the relevance of our faith to life and all its circumstances. In other words, Evangelism is the process of helping our fellowman to think in terms of God's purpose and his will for all his children. Defined in these terms, can there be any doubt that Evangelism must be the main concern of the Church and all its agencies?

Introducing MARGARET RUTH BLEMKER

"Turkey is looking to us not only for military aid, but also for moral support and example," says Miss Margaret Ruth Blemker, Ohio-born daughter of a Reformed Church manse and recently appointed Associate Secretary of the American Board for Foreign Missions with particular responsibility for the field of the Near East. Miss Blemker has already begun her work and is proving an able understudy of Miss Mabel E. Emerson, who will retire in the fall of this year.

Born in New Bremen, Ohio, the daughter of the Reverend and Mrs. R. W. Blemker (Dr. Blemker is pastor of the Union Evangelical and Reformed Church of Bascom, Ohio), Miss Blemker was graduated from Heidelberg College. Following Heidelberg, she taught English and Latin in high schools in her home state for four years and then went to Syracuse University to study for her Master's degree in Personnel.

In 1942 Miss Blemker became Director of Residences for University Hospitals in Cleveland, Ohio, and did residence personnel work with students in the Western Reserve School of Nursing.

Sailing for Turkey in 1945, Miss Blemker taught English for three years in the American Board School for Girls in Izmir. During summer vacations she was able to travel throughout Turkey and into Syria, Palestine, and Egypt while during her final homeward bound summer she went to Italy, Switzerland, Germany, France and England. Back in the United States, following the completion of her term of teaching for the American Board, Miss Blemker joined the faculty of Hopewell-Loudon School in Bascom, Ohio.

"Christianity as a practical, satisfying, invigorating, happy faith and

way of life is the message which the world asks for in this day," says Miss Blemker.

As she takes up her new work with the American Board Miss Blemker says, "It has been a challenge to be working as a teacher in Turkey with young people who are gradually, yet rapidly, weighing old customs and practices and awakening to the problems of this modern 'One World'. In this age when influences of all sorts are penetrating the old world it is reassuring to know that American Board schools, hospitals, publications and service groups are on this frontier. Serving a needy world long has been the heritage of the American Board. At this time, when so many of the world's problems seem again at a crisis, it is a high privilege as well as a responsibility to be permitted to work in a new capacity and to join the American Board as an Associate Secretary in the Foreign Department."

Women Assume

THEIR RIGHTFUL PLACE

in the World Church

Sue Weddell

If there had been a roll call at the Women's Conference at Baarn, the Netherlands, in August, 1948, Mrs. Martin Niemoller would have responded for Germany, Mrs. Bela Vasady, for Hungary, Mrs. H. Newell, for New Zealand, Miss Joy Solomon, for India, and Mrs. Valentine Zander, for the Russian ex-patriates living in Paris. Fifty-one women from seventeen countries would have answered.

We lived, those five days, under one roof in closest fellowship, sleeping in dormitories, three to eight in a room. We ate at small tables in a common dining room. We rubbed elbows with three college presidents, Dr. Wu Yi-fang of Ginling College, in China; Sarah Chakko, head of the oldest woman's college of the East — Isabella Thoburn — of Lucknow, India; and Mildred McAfee Horton, of Wellesley College in Massachusetts. There, in the lovely Zendingscentrum (Mission Center) of the Reformed Church, close to the royal palace, we discussed intimately matters close to the heart of all Christian women, the Life and Work of Women in the Church.

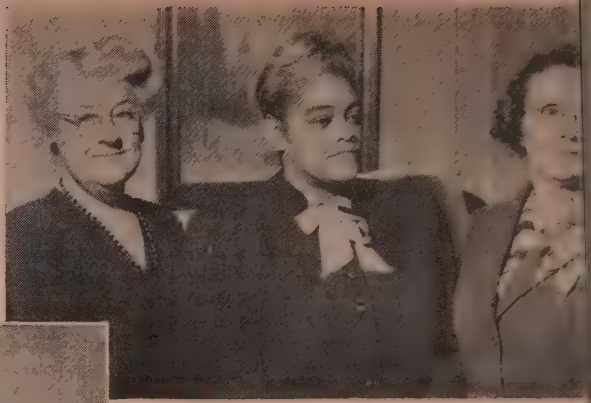
This Women's Conference grew out of a two-year study conducted under the auspices of the World Council of Churches. When we had occasion, in 1946, to meet with Dr. W. A. Visser t'Hooft, secretary of the World Council, in Geneva, we spoke of the increasing participation of women in the Christian church in many lands, and of the marked desire these women were expressing to keep in closer touch with fellow Christians from other parts of the world. "The full contribution of women, as well as men, to the life and work of the church," was Dr. Visser t'Hooft's concern, and he felt that the maximum contribution could and should be made within the framework of the World Council.

BASIS OF DISCUSSIONS

Mrs. Samuel McCrea Cavert of New York was asked, accordingly, to make a thorough survey of this field prior to the Assembly of the World Council in Amsterdam in 1948. Questionnaires were sent out to women of all nations, and responses were received from no less than fifty-eight countries. The survey-report incorporated replies from many thousand individual women. And this report, including a careful compilation of all questionnaire responses, formed the basis of the discussions at Baarn.

The delegates took their responsibilities seriously. They searched the Scriptures for guidance as to the privileges and obligations of women in the Kingdom of God. They considered the peculiar gifts of women, their special opportunities in the home and community; they discussed the handicaps

Right, church leaders at United Council of Church Women. *Below,* Helen Kenyon, first woman Moderator of our Congregational Christian churches. *Below, right,* Mildred McAfee Horton, former President, Wellesley College.



of diffidence and inexperience, and the lack of training, which have in some cases kept women from the places of leadership to which they should rightfully aspire alongside the laymen of the churches. They discussed the volunteer church-worker, the professional woman in church-centered vocations, the need for evangelism especially among those groups, which are too often not active in church affairs.

As agreements were reached, these women prepared recommendations for delivery to the Assembly of the World Council at Amsterdam, which had already given priority to the place of women in the church as one of its main concerns. The Assembly adopted this report in toto, voting also to appoint a commission of men and women which should carry the study further, thus to insure an increasing participation of women, and an extended utilization of their gifts, in the essential work of ecumenical churchmanship.

Baarn was particularly significant because it marked the first time in Christian history that a large and representative body of church women gathered as official delegates of their respective churches. This was made

Mrs. Samuel M. Cavert, *standing, right,* speaks to church women at International Meeting, Baarn, Holland. *Below,* Mrs. Harper Sibley, *right,* President of the United Council of Church Women with Executive Secretary Ruth M. Worrell.

possible by the fortunate circumstance that they were going on to the Assembly at Amsterdam as delegates or as accredited visitors, some of whom, like Mildred McAfee Horton and Sarah Chakko, were to play an important role in the Assembly discussions. And it was made possible also by the growing consciousness among Christian women throughout the world that they are one in Christ Jesus.

Women have, of course, been active in church life since New Testament times. Dorcas was a pioneer in social service; Lois and Eunice were cited for their recognition of the importance

Right, women who hold important positions with World Council of Churches. L. to r. Dr. Ilse Beale and Madam Dora Bourquin of Switzerland; Jean Fraser and Olive Wyon of England.

Above, a group of church women shown planning religious education program. Below, Dr. Josefa Ilano of Philippine Islands.

of the Christian home and of its central task in religious education. But unless St. Luke and St. Paul had written about them, they would probably never have been known beyond their own communities.

INFLUENCE OF WOMEN

Organized church work among women was a somewhat later development, and the recognition by Protestant women in one land of women's efforts in other lands came later still.

The truly ecumenical outlook was fostered by the work of women missionaries. It broadened with the growth of Christian colleges for women in the "younger churches." Such world-wide movements as the Young Women's Christian Association helped to enlarge and deepen it. Today, we are not surprised when the Christian women of Shanghai, learning of the influence exerted by Councils of Church Women in the United States, gather to form a council of their own.

We seek, therefore, to uphold the hands of women like Mrs. Leslie Swain, who served for two terms as President of the Northern Baptist Convention and is now a member of the Executive Committee of the World Council of Churches; of Mrs. C. S. Harrington, the second woman to serve upon the World Council Executive Committee and long a leader among the women of the Southern Presbyterian Church; and of Miss Helen Kenyon, the first woman Mod-

Left, Mrs. Donald Hsueh of China. Below, Miss Ariammah H. Parmasamy of Ceylon. Both are prominent church leaders.

erator of the Congregational Christian churches. We are profoundly convinced that women, like men, owe the best that lies within them to the service of the churches.

On March 4, 1949, the first Friday in Lent, a World Day of Prayer was observed in seventy-five countries. Begun in 1887 by an American woman in her own denomination, the Day of Prayer is now kept in Alaska and the Argentine, in Burma and Brazil, in Chile and in China — in fact, in all parts of the globe. There are thirteen thousand local observances of the Day in the United States alone. The call to prayer goes out over short wave radio stations. On their television sets, people may see Christians from other lands pausing to mark this special Day of Prayer. Offerings pour in as sign of the concern that Christians feel for the needs of one another. Here, concentrated in this one day of world-wide devotion, may be discerned both the symbol and the actual expression of oneness in Christ, and of the steady pressure of Christians toward the time when ours will be indeed "one world in Christ," when "the earth shall be filled with the knowledge of the Lord as the waters cover the sea."

Miss Weddell is a Secretary for General Administration of the Foreign Missions Conference of North America, and the Secretary of the Committee on India and Pakistan.

Photos by Meinhold and Religious News Service.

"Here I speak not only to those who enjoy the blessings and consolation of revealed religion but also to those who face the mysteries of human destiny alone. The flame of Christian ethics is still our highest guide. To guard and cherish it is our first interest, both spiritually and materially. The fulfilment of spiritual duty in our daily life is vital to our survival. Only by bringing it into perfect application can we hope to solve for ourselves the problems of this world and not of this world alone." ***Winston Churchill at Boston, Mass., March 31, 1949.***

Above, Recitation Hall of Doshisha University, Japan, which our American Board helped to start.

A Quiet Revolution IN THE FIELD OF EDUCATION

Alden H. Clark

The educational program of the American Board for Foreign Missions commenced with its first missionaries. Soon after Gordon Hall and Samuel Nott landed in Bombay, in 1813, they gathered the children from the streets and brought them into schools teaching secular subjects as well as religious. The people appreciated this work and by 1820 there were twenty-three schools with 1050 students. The missionaries employed high caste Indian instructors but gave five hours a day of their own time to instruction. Three of the indigenous teachers became Christians, one of them developing into an outstanding Indian church leader.

There are three main reasons why, from the start, education occupied so important a place in the American Board's mission. It won friendship by meeting a recognized need; it gave opportunity for intensive Christian influence, offsetting the downward drag of the environment; and it developed Christian leaders.

When, in 1930, Frank Laubach went among the Moros in the Philippine Islands, he faced the same problems as those of earlier missionaries in other regions. He met them in a similar way. By his adult literacy program, by his Folk School and by his Christian hostel for Moro boys, he not only won the confidence and friendship of the people, but led a group of hand-picked young men to become professing Christians.

In all American Board fields, educational work has developed from simple beginnings into a widespread and many-sided system. Boarding schools for boys and girls were founded in almost every missionary center. Primary schools grew into high schools and these in turn into colleges and universities. Industrial,

we still supply missionary teachers. Robert College in Istanbul, the American University in Beirut and Anatolia College in Thessaloniki, each founded by the American Board, have become great centers of cultural and Christian influence in the life of the entire Near East. Doshisha

Left, a recitation room in an ancestral hall in China — typical of schools moved inland during war. *Below,* evening arithmetic class for grammar school children in Osaka, Japan.

agricultural and medical training prepared men and women competently to meet outstanding needs in backward lands. Soon, training schools for Christian teachers and for pastors and "Bible women" were started and grew with the growth of the church, till they became central to the entire missionary enterprise.

Today, about one half of those sent out by the American Board are listed as educational missionaries.

Two striking developments of the past four decades in our educational program indicate its vitality. A few outstanding institutions have developed so large a constituency that they are now entirely independent of the Board although in certain cases

Our American Board shares responsibility for 26 union educational institutions. Above, student at Union Theological College, Foochow.

Anatolia College, *above*, in Thessaloniki, is now entirely independent of our American Board.

University, which the American Board helped to start, is one of the chief Christian and democratic institutions of Japan. Adams College in Natal, South Africa, is a powerful force among the Zulus. These children of the Board have come of age.

Wise strategy has led the different denominational boards in other instances to combine their resources in developing strong union enterprises, such as Silliman University in the Philippines. The Christian Medical College at Vellore, India, is sponsored by forty cooperating organizations. Throughout the world, our American Board shares responsibility for twenty-six union educational institutions, of which fifteen are theological seminaries or Christian training schools.

DRAMATIC RESULTS

The effect of such combinations is sometimes dramatic. In 1936, the Evangelical College of Aleppo brought together a struggling little institution, largely for Armenians, and a small high school, mainly for Mohammedans, fashioning from the resources of the two the leading private college in that whole area, enrolling students from all racial groups, winning the respect of the Syrian Government and carrying on its Christian service through the turmoil of the war and post-war years.

The educational work of the American Board proved its vitality in a remarkable way during the long depression period from 1930-1940, when missionaries and appropriations for education had to be cut about in half. National leaders took the places of missionaries; groups of Christian leaders, at great self-sacrifice, rallied to assume responsibility for their own beloved schools; and the institutions took over a greater degree of self-support than ever before. As a result, although there were some tragic losses, not many schools closed and total enrolments actually increased by several thousand. These have continued to rise since 1940 so that now there are over 108,000 students in our schools and colleges.

Another inspiring example of the staying power of Christian educational institutions in the mission field was furnished in China when schools and colleges in war areas, including those for girls, moved bodily, and largely on foot, to interior stations

hundreds of miles away, where they carried on with pitifully inadequate resources but with a courage and devotion almost beyond belief.

Such an emphasis upon education has meant that the American Board has furnished far more than its share of leadership in the extraordinary development that has been taking place in mission lands during the last forty years. Indigenous Christians from the communities with which we are related have taken an important part in government, in business, in the professions and in Christian service. There are three villages in one district in India from each of which

have gone out all over Western India, and beyond, about 100 men and women who have taken positions of leadership, not only in the Christian movement, but in the common life.

The net effect of the depression and the second World War upon our educational program has been that of a quiet revolution. Whereas, before this period, the heads of almost all the higher schools were missionaries; and whereas many primary schools were managed by the missions; now almost all the heads of institutions are nationals and local bodies are largely in control. The missionaries still play an important part, but well-trained and devoted national Christians are being asked to take the lead.

What, then, of the future? *First*, it is a striking fact that the national leaders wish for the continued and even the increased cooperation of our missionaries. Doshisha University, in order to help in educating Japan for democracy, has appealed for more American teachers than it ever had before. The American Board is trying to meet as many other similar requests as possible. *Second*, there are new and effective educa-

Now almost all heads of institutions overseas are nationals, and local bodies are largely in control. *Left*, chapel time at American University of Beirut, Lebanon. *Below*, Orlinda Childs Pierce Memorial School in Foochow.

tional developments in which the help of our missionaries is especially needed and desired. These include institutions designed to meet all-around rural needs, visual education, health education and the world-wide movement for adult literacy. *Third*, and most important, we should lay more and more emphasis upon adequate training for full-time indigenous Christian leaders.

With the growth of large, autono-

Educational work has always been stressed by our American Board. Above, 'national' teaches ABC's to legless Nangabo. *Right, top,* class in China; *center,* school room in the South Pacific; *bottom,* kindergarten class in Foochow.

mous churches, facing the opportunity to play their important part in these critical days, there comes an insistent demand for Christians well-qualified for constructive leadership. The churches themselves are relatively poor, lacking the resources which are necessary for securing such leadership. At this point, the help of the American Board is greatly needed. And the Board is responding with a many-sided program. This includes, in addition to the entire support of institutions which specialize in preparing Christian leaders, increased scholarships for carefully chosen students, subsidies for a few particularly capable individuals in key positions, and the bringing of an increasing number of carefully tested Christian men and women to America for graduate study.

Two International Seminars, conducted in the United States during recent years, furnish the best known illustration of this latter emphasis. These seminars have served a broad and useful purpose equally through their education of the American participants, and by giving their foreign members unprecedented opportunities to catch new visions of

A major aim of the Board is to develop indigenous leaders. *Left, top,* school in the Philippines; *center,* kindergarten class, Vadala Mission, India; *bottom,* children of Guadalajara, Mexico. *Below,* pupil of Touala, Mexico.

pines, and the Reverend Sabapathy Kulandran, now Bishop of Jaffna in the Church of South India.

The educational work of the American Board for Foreign Missions goes forward. It was never more varied, more effective or more important than it is today. It needs far greater resources of money and missionary personnel than it now has, but it faces the challenge of the future with enthusiasm and with confident hope.

the essential function of Christianity as a world-wide movement.

It is significant that two of those who participated in these American Board seminars have, since their return to their fields, been chosen as bishops of the new United churches with which our former Congregational Christian churches have merged — the Reverend Procolo Rodriguez, now Bishop of Mindanao in the United Evangelical Church of the Philip-

Dr. Clark recently retired from the American Board staff as a Secretary in the Foreign Department.

Photos by Religious News Service and by courtesy of the American Board.

"The ministry of the American Board in bringing into our churches those who have been witnesses to Christ in far places, I put first in the list of blessings the churches at home receive from the work of the Board. The second cause for our home churches' gratitude to the American Board is the way in which its influence has brought new life and interest to the local fellowship."

Some Values of
CHURCH-CENTERED MISSIONS

Frederick L. Fagley

Many years ago a gracious, white-haired woman came to a little village church in southern Ohio to tell the boys and girls of her life-long work as a missionary in Bulgaria. She described the people, explained how they lived, what they thought, their attitude towards life and its daily problems. But above all she told how the Christian gospel with its message of hope and faith helped these poor and confused people to better living; and how Christian character was created through the vitalizing power of Christ.

The story was told with all the simplicity of elemental truth. It brought home to at least one teen-age boy something of the glory and the spiritual romance of the gospel at work in the lives of men and women. That blessed witness has long since been silent, but her influence continues to multiply in widening circles.

This bit of personal history has been duplicated in the lives of thousands. I am confident that many of the men and women who today carry forward the work of evangelism and Christian nurture in our churches across this land and in lands beyond the sea, could testify to the determinative influence of some missionary whose story found its way into their hearts and aroused a concern for others. And the development of new means of travel and communication in the past few decades has multiplied the possibilities and occasions for such inspiring contacts. There has also developed more recently a new church-centered consciousness so that the missionary, visiting a local parish, and the mission board, seeking local support, feel themselves to be members of the same body of Christ and not as outsiders coming from afar.

LIST OF BLESSINGS

The ministry of the American Board in bringing into our churches those who have been witnesses to Christ in far places, I put *first* in the list of blessings the churches at home receive from the work of the Board. This powerful influence to change the lives of people in the home churches is not confined to the great missionary statesmen who can hold and inspire multitudes, but is no less effective when the testimony is brought by inconspicuous workers in the ranks of the missionary army. A quiet, sincere, utterly devoted missionary, speaking to a family circle or to a small group in some out-of-the-way rural church, is often most influential. For it is true that by far the largest number of our recruits, both for the parish ministry and for mission service, come from little churches in communities outside the metropolitan areas.

The *second* cause for our home churches' gratitude to the American Board is the way in which its influence has brought new life to the local fellowship. A typical story is told of the late Dr. Edward Dawson,

"If you want to put a church on a good financial foundation get the people interested in missions," states our author. *Above, and right,* church groups in missionary society meetings.

for many years the distinguished President of the Board of Foreign Missions of the Reformed Church in America. When as a young man he went out to his first charge, he found a small and discouraged group constituting a church which for many years had been "dying on its feet." After a careful study of the situation, he proposed that this church undertake the support of a missionary. One may imagine the congregation's surprise when they heard the daring proposal. For a church having constant difficulty in meeting its bills, with a declining membership and the feeling that in the not too distant future it would be forced to close its doors — to assume such a heavy financial burden — who could support so wild and fantastic a dream? Yet, with quiet perseverance, the young pastor persisted in his advocacy of the plan until it was finally accepted and, eventually, put into effect. The tide turned, as so often it turns when people begin to think more of others than of themselves. Today, the First Reformed Church of Union City, New Jersey, is a splendid example of growing spiritual leadership, having recently had the joy of participating in the ordination of one of its young men to life service as a missionary in the foreign field. The story of how this one

Missionaries have helped to break down the barriers of misunderstanding that separate us from those who are distant in culture.

church found its way from decline to powerful rebirth could be repeated by the hundred. This happens so often that it has become a truism—"If you want to put a church on a good financial foundation get the people interested in missions."

Not long ago the Foreign Missions Conference received a report bearing upon the relationship between home support and missionary interest, containing this testimony from a pastor:

"Two or three years ago I was interested by some figures that the treasurer of our church gave me. At the end of each month he sent me a copy of the way each of the funds of the church stood. It included the amount we should expect to have from pledges by that time, and then the amount actually paid. What interested me was that every month the mission pledges were paid up to about 95 per cent of expectation, but that in current expenses they fell below to 85 per cent. I asked the treasurer the reason for that, and he told me that the people who pledge to missions paid their pledges month by month on time. The same people also paid their pledges to current expenses on time, but the people who supported only current expenses were on the average poor payers and slow payers. He had to count on about 75 per cent month by month payment on pledges from them, with some in-

crease at the end of the year. It is fair to say from the financial standpoint that if you want a church member to be really interested in his local church, and to support it faithfully, surprisingly enough your best way by far is to interest him in missions. For belief and support of missions is a rather sure indication that he has found a Christianity worth sharing."

A THIRD CONTRIBUTION

The American Board has made a *third* important contribution to our home-church life. The missionaries, in vividly portraying the people of other lands as individuals with feelings, reactions and characteristics like our own, have helped to break down the barriers of misunderstanding that separate us from those who are distant in geography or culture. We have fallen too frequently into the common error of regarding members of other nations or races *en masse* and of indulging in the prejudices that come from such impersonal generalizations. The experiences of missionaries, as they share them with us, help to correct these errors. When we come to know people of other lands as individuals we begin to think of them as brothers and sisters, all children of one Father and citizens of one world. This is of fundamental importance in deepening the life of the churches.

A *fourth* contribution to each local fellowship is the emphasis of the American Board on the primacy of spiritual well-being in laying the foundations for a stable world. We, as a people, are now making generous gifts to the needy of the world, though in truth not adequate to the critical need. As a government, we are taxing our people to the extent of billions for the rebuilding of devastated Europe. But informed individuals tell us that such giving, while necessary, will not insure complete or permanent rehabilitation; that the strength of any nation lies in its spirit, and that character is the only foundation upon which a new national life can be established. This truth, now being emphatically stressed by high government officials, by industrialists and educators, has been the keynote message of the American Board and of all other Mission Boards for generations. There is no safety in the world until all people have acquired individual character based upon personal integrity and consistency. The proclamation of this truth, and its practical implementation, continues to rest as a responsibility upon the missionary, who, amid dangers and privations, is striving to create in the lives of individual men and women around the world the personal groundwork of a Christian civilization. To teach this elementary lesson to our churches has always been, and now is, the signal opportunity and the intimate privilege of the American Board. According to the measure in which it preaches and leads and in which the churches accept and follow, will lasting foundations for world peace and international security be established.

Dr. Fagley is Secretary Emeritus of the General Council of the Congregational Christian Churches.

Photos by Elio.

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Income for the nine months ended February 28, 1949 ..... $49,783.12

From the past

A CHALLENGE

for the future

VISION

IN THIS FORTY-YEAR SPAN CHRISTIANITY HAS GROWN SIGNIFICANTLY AS A FACTOR IN HUMAN LIFE

Kenneth Scott Latourette

What is the outlook for Christianity today as compared with forty years ago? Is the Faith a waning or a growing factor in the life of mankind? If it is growing, in what direction or directions does it seem to be moving? We can best come to answers of these important questions by a comparison of the situation at the outset and at the conclusion of these four decades. The contrasts are striking, by no means disheartening, and essentially are extremely challenging.

OUTLOOK FORTY YEARS AGO

Forty years ago the outlook for world Christianity appeared rosy. The Occident, stronghold of Christianity and often called Christendom, was relatively peaceful and was augmenting its wealth. Not since 1815 had there been a war which engulfed all of the West or even all Europe. While armaments were mounting, efforts for world peace and disarmament seemed also to be progressing. Prosperity abounded. Western civilization was being rapidly industrialized and, as the center of manufactures and of world trade, was continuing to expand in its control of the rest of mankind. Most of the surface of the earth was possessed by it politically and all was under the economic domination of European and North American cartels. The historic cultures of non-European peoples seemed to be crumbling. Because of the outstanding power of the nominally Christian Occident and the progressive disintegration of non-Occidental ways of life, doors appeared everywhere to be open to the gospel and to the original Christian forces which were advancing throughout the world. The incomes of missionary societies were increasing. The Laymen's Missionary Movement, then in the first flush of its youth, was seeking to enlist the wealth of Christians for the extension of the Kingdom of God. Under its challenging watchword, "the evangelization of the world in this generation," the Student Volunteer Movement was enrolling thousands of youths in North America and the British Isles who were eager to give their lives for the realization of that mighty dream.

The day of missions is not over: it has scarcely begun. *Above*, Bridgman Mem. Hosp., Africa.

Great Britain, then the mistress of the seas and arbiter of the largest empire in all history, was the base of a missionary enterprise geographically even more extensive than the empire; and the Protestant churches of the United States were steadily assuming a leading share in the world Christian mission. Cooperation between the Protestant missionary forces unitedly to fulfill the Great Commission, was consistently growing.

A MINORITY CONCERN

Still, in the widely flung outposts of the church the white man remained supreme. Missionaries controlled the churches that they had planted; and the indigenous Christians of Asia and Africa had little part in the oversight of Christian communities in their own lands, and even less in the world conferences on Christian missions which were beginning to be held.

Moreover, then, as now, the missionary enterprise was the concern of only a minority. The masses of the Occident, while on the whole nominally Christian, were too indifferent to their professed faith to support its spread. A prevailing secularism was infecting the churches, and large numbers both inside and outside were becoming skeptical about the validity of the religion which gave its name to Christendom.

However, the leaders of the churches continued to be hopeful. They shared the comfortable confidence in progress which then characterized the western world and were persuaded that the Kingdom of God could be fully realized within history — if not in their lifetime, at least in the not-too-distant future.

That period in retrospect seems a halcyon age. For, since then, mankind has been shaken by two world wars, both of which centered in the Occident. The interval between these struggles is now seen to have marked only an uneasy truce, disturbed by a world-wide economic depression which began in the United States and became acute throughout Western Europe. Each of the two wars has been followed by gigantic revolutions under which old political and social orders have disappeared. Men talk freely of the "decline of the West" and even of the disappearance of that proud civilization which only a generation ago seemed so secure. Some of these revolutions have been openly or tacitly anti-Christian.

SIGNIFICANT GAINS

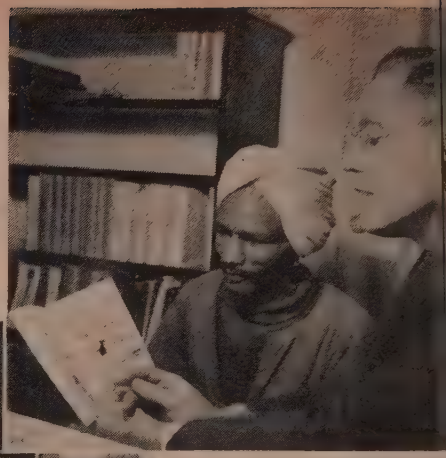
In Great Britain and Europe the churches have suffered staggering losses in attendance or in membership. Millions have drifted away. Under the pressure of a rising nationalism, and weakened by two vast conflicts, Great Britain has withdrawn from most of its Asiatic empire, while the French and Dutch are being ousted from their colonial possessions in the Far East. Russia and the

In the past forty-year span Christianity has grown significantly as a factor in human life. Although a minority force, it is more potent than ever before. *Right,* nurses' training class, Madura. *Below,* chemistry lab. at Aleppo College, Syria. *Bottom, left,* baby department, McCord Zulu Hospital, Durban, South Africa Mission; *right,* surgery Talas, Turkey.

United States have become the two *collossi* of the earth; but Soviet Russia is the champion of a movement which challenges Christianity in its historic strongholds. All mankind is tense with the fear of an armed clash which, if it were to come, would probably engulf the human race in a cataclysm made inconceivably horrible by atomic weapons and by other terrifying novelties in the art of waging war.

Yet, strange as it may appear, in this same forty-year span Christianity has grown significantly as a factor in human life. Although still a minority force, it is more widely potent than ever before. In the major concentrations of non-Occidental mankind — in Africa south of the Sahara, in India, and in China — it has doubled and in some places has more than doubled its numbers. In these lands, "younger" churches are emerging, with able indigenous leadership. Non-Roman Christianity is

drawing together on a world-wide scale through the Ecumenical Movement, and in that movement the "younger" churches are taking an increasing part. Among Eastern peoples involved in a process of even greater cultural transition than a generation ago, Christianity, while by no means dominant, is having a larger share in the molding of nascent cultures than has been the case in any period hitherto since the days of

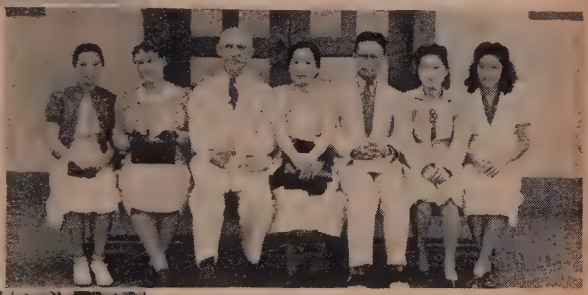


Above, Moslem learns to read at American Mission in Cairo during Interdenominational literacy drive headed by Dr. Laubach, an American Board Missionary. Left, children hear a Bible story at a mission school in Beirut.

the early church. Witness, for example, the effective influence of Jesus upon Sun Yatsen and Gandhi and, through them, upon China and India. And, although the Occident is now more hesitatingly honored by the title of Christendom than it had been for a thousand years, it is probably (if regarded as a whole) no less guided by Christian principles than at any previous time. These principles are now more openly challenged: the lines between the gospel and western secularism are more clearly drawn than formerly; yet Christianity may not be discounted for that reason as a factor in Occidental affairs.

In the light of a general perspective, taking in the past forty years, what may we say as to the prospect for Christianity in the years to come? Clearly, it is challenged in ways scarcely dreamed of prior to the two world wars. While some venerable opponents have been weakened — Confucianism in China, Shinto in Japan, and primitive animism among so-called "backward" peoples — disillusionment has overtaken western populations and, where this has gone too far, Communism has come forward to fill the spiritual vacuum. We see more plainly now how abysmal are the depths into which man can fall, and are constrained to recognize the demonic incessancy of sin as we did not in that rosy climate of opinion which prevailed at the turn of the century. But this may denote a gain. We discern more sharply the need of

Christianity is having a large share in the molding of nascent cultures. *Above*, China's first women converts were delegates to first Missionary Conference held in Foochow in 1871. *Right*, Frank C. Laubach, and co-workers at Dansalan in Philippines. *Below*, missionary teaching in India.



God's grace and acknowledge more readily the need of spiritual salvation.

If we have eyes to see and ears to hear, we may the better comprehend how penetratingly the gospel — the great, the seemingly incredible good news — continues to operate. We may dig more deeply into the underlying meaning of the gospel — of the incarnation, the crucifixion, the resurrection; and we may more truly recognize the fashion in which the Holy Spirit moves in history.

OUR CHALLENGE

The Christian church gives promise of maintaining its seminal growth into a world-wide community of faith and hope and love. It is in the world, to be sure, and is not fully freed from the world's sin. It is, nevertheless, the main channel of God's grace. Despite the current threats, or even because of them, it is gaining as the chief creative and transforming fellowship in man's troubled life.

Upon us in the United States, who bear Christ's name, an especial burden falls. The day of missions is not over: it has scarcely begun. Our own broad land with its ever more complex life challenges us. Because of the relative decline of Britain and Western Europe and the prominence of the United States, upon us falls, more than it did a generation ago, the responsibility of assisting the younger churches with personnel and money. To us, the emerging world church has a right to look for the vision and the consecration that will aid it in meeting the new occasions and in performing the new duties by which these perilous times confront it.

Dr. Latourette is Professor of Missions and Oriental History at Yale University.

Photos by Religious News Service and by courtesy of the American Board.

Mission Highlights in Four Decades

THE NEAR EAST

1908 Young Turk Revolution, followed a year later by a counter-revolution in which thousands of national Christians and two American missionaries perished.

1915 Massacres and deportations of Armenians begun. Relief work by missionaries and others under Near East Relief.

1922 Theological Education reorganized and centered in the School of Religion in Istanbul.

1923 Republic of Turkey established by Mustafa Kemal.

1924 Mission work entered a new phase. Educational and evangelical work was carried on by the American Board among Armenian refugees in Syria, and Armenian and Greek refugees in Greece; schools in Turkey became schools for Turkish youth. Mission called The Turkey Mission.

1925 School of Religion transferred to Athens, from Istanbul.

1927 American Board entered into Agreement with the Armenian Missionary Association of America by which the work of Armenian churches and schools in the Near East was administered by a joint Executive Council of Armenian Missions.

1928 Schools for boys and girls, formerly in Samakov, Bulgaria, became American College, Sofia, under separate Board of Trustees.

1929 Named The Near East Mission.

1932 School of Religion, Athens, united with the Presbyterian Theological School in Beirut to form Near East School of Theology.

1936 Aleppo College (formerly Central Turkey College, Aintab) began cooperation with North Syria Boys' High School of Presbyterian Mission.

American Junior College for Girls, Athens, became Orlinda Childs Pierce College.

1937 American High School for Girls, Aleppo (formerly Aintab Seminary, Turkey) became Union Institution of American Board and Presbyterian Board.

1941-45 Residence of active missionaries in Greece suspended during German occupation.

1945 Missionaries return to Greece to begin post-war work.

INDIA AND CEYLON

1908 The South India United Church was organized, drawing together churches formed in earlier unions of different groups of a Congregational and Presbyterian polity.

1920 The General Council of the America Marathi Mission was formed, with Indian and missionary members, to direct all the work of the Mission.

1924 The United Church of Northern India was organized, uniting the Congregational churches connected with the American Marathi Mission with Presbyterian churches connected with several missions.

1934 The Centenary of the Mathurai Mission was celebrated and the work of the Mathurai Mission, excepting the American College, was placed under the Madura Mission Sangam composed of Indians and missionaries.

1947 The Ahmednagar College was opened providing educational facilities for boys and girls from the interior of the Marathi country.

The Church of South India was inaugurated, forming an organic union of churches from the Anglican, Methodist, Presbyterian and Congregational traditions.

1948 Lady Doak College was opened in Mathurai, providing educational

facilities for girls in a wide area in South India.

AFRICA

1905 New stations opened at Chilesso and Elende, West Central Africa Mission.

1906 A Native Rebellion involved South Africa Mission in controversy with old colonial government of Natal. All imputations of disloyalty of native churches were proved false.

1910 Establishment of the Union of South Africa, incorporating Cape Province, Natal, Orange Free State and Transvaal.

1914 Currie Institute established at Dondi, Angola, West Central Africa.

1928 Bridgman Memorial Hospital, Johannesburg, established as a memorial to the Rev. F. B. Bridgman, D. D.

1935 Hundredth Anniversary of South Africa Mission was celebrated at Adams Mission Station, Dr. Fred Field Goodsell present, also Princess Alice, wife of Earl of Athlone, then Governor-General.

1936 Alexandra Health Center and University Clinic, Johannesburg, founded under its own Board of Management.

McCord Zulu Hospital (founded 1909) transferred to a South African board, with liberal missionary representation.

1938 Founding of Jan Hofmeyr School of Social Work, Johannesburg, under a South African Committee with full financial responsibility.

1939 Transfer of Adams College (founded 1853) to the Adams College Board of Governors, South Africa, with liberal mission representation.

1947 Setting up in East Central African and South African Missions of Missions Councils, to provide fuller participation of the African churches in the administration of the work.

MICRONESIA

1907 Work in Truk and Ponape transferred to the Liebenzeller Mission of Germany.

1917 All work in the Gilbert Islands transferred to the London Missionary Society.

1920 Deputation from Japan Mission; Micronesia work put under supervision of Japan Mission.

Japanese Nanyo Dendo Dan, an independent Japanese Missionary Society, but closely associated with the Kumiai Churches, took over responsibility for certain areas.

1932 As part of retrenchment program, American Board program limited to Training School in Kusaie.

1941 Withdrawal of all active missionaries.

1942-45 Mr. Heine, retired missionary, remaining in Jaluit, put to death by Japanese soldiers.

1944 Prudential Committee voted to reestablish work in Micronesia.

1946 Return to Micronesia of Miss Wilson and permission from U. S. Navy for German missionaries to remain if under American Board supervision.

Plan of cooperation with Hawaiian Evangelical Association by which latter assumes large financial share of work.

1947 Purchase and sending of Morning Star VI, appointment of two new families.

1948 Reopening of schools at Truk and Kusaie.

1949 Agreement with Liebenzeller Mission whereby work comes under joint missionary planning and American Board supervision, American Board giving partial financial support to the German missionaries.

PHILIPPINES

1900-2 The first Protestant missionaries from the United States arrived.

1903 The first American Board station in the Philippines at Davao on Mindanao.

1908 The Davao Mission Hospital was begun.

1915-17 Opening up of work in Mindanao.

1921 The establishment of the Silliman Bible School at Dumaguete on the Island of Negros.

1929 The United Evangelical Church of the Philippine Islands was established. (This is a union of the Congregationalists, Presbyterians, and United Brethren.)

1930 Dr. Frank C. Laubach opened the Dansalan Station to work with the Mohammedan Moros, and development of his method of adult literacy.

1934 The Bible School at Dumaguete became the College of Theology of Silliman University, with our Rev. James F. McKinley as Dean.

1941 The United States entered World War II. Internment of missionaries and great suffering by Filipino Christians.

1946 The year the United States gave the Philippines their independence.

Reopening of work, return of missionaries and sending out two new families.

Interdenominational Planning Conference in Manila leading to the transfer of responsibility to the United Evangelical Church.

1947 Cooperative administration with Presbyterian Board and appointment of Joint Field Secretary.

1948 Establishment of United Church of Christ in the Philippines.

1949-50 Fiftieth Anniversary of Protestant Missions in the Philippines.

MEXICO

1917 Mexico divided by general interdenominational comity agreement whereby the West Coast was allocated to the American Board.

1928 Southern California Conference given administrative control of American Board work in Mexico while Board continues financial support.

1932-8 American Board Retrenchment program with withdrawal of all missionaries but one and the turning over of church and school support to national leaders.

1945-6 Reopening of Mexico work and the sending of two new missionary families to the field.

1947 Seventy - fifth Anniversary of founding of Mission.

Plan regarding the support and administration of American Board work in Mexico revised and agreement entered into between the Southern California Conference and the American Board as to the division of responsibilities.

1949 A five-year plan for Mexico with a program of church, school, and social work advance approved in policy by the American Board.

JAPAN

1906 Transfer of all aided churches to "Kumiai Churches" (Congregational).

1909 Jubilee of Protestant Missions in Japan.

1912 Doshisha granted University Charter.

1921 Adoption of Articles of Association with Kumiai Churches, providing for control of evangelistic work by the Kumiai Trustees.

1923 Organization of National Christian Council.

1927 Adoption Articles of Agreement with the Kumiai Churches providing for cooperation in institutional work.

1930 Union of Christian Church with Kumiai Church and of the Missions.

1931 "Manchurian Incident."

1932 Drastic cut in appropriations and withdrawal of six missionaries.

1933-34 New plants for Kobe College, Kobe Woman's Evangelistic School and Glory Kindergarten and Training School.

1935 Revision of 1921 and 1927 Agreements and Adoption of Constitution of the Japan Commission of the American Board, replacing of the "Mission" on December 31, 1935.

1937 "China Incident" and increasing tension.

1940 Nationalistic spirit of independence and turning over school and institutional administration to Japanese leadership.

Formation of United Church of Christ in Japan, including twenty-nine autonomous Protestant denominations.

1941 Withdrawal of all active American Board missionaries.

1945 End of World War II.

Invitation for return of all former missionaries.

1946 Appointment by Foreign Missions Conference of six missionaries (Commission of Six) to study situation and recommend plan of action. Determination to continue Church of Christ in Japan.

Return of four American Board missionaries.

1947 Return of majority prewar missionaries and going out of three new appointees.

1948 American Board joins interdenominational cooperation of eight denominations headed up in Interboard Committee in New York and the Council of Cooperation in Japan.

CHINA

1905 Basis of Union agreed upon in North China, allocating responsibilities for various types of educational work among the London, Methodist, Presbyterian (U.S.A.) and American Boards. Deputation visit by President Edward Caldwell Moore and Secretary James L. Barton.

1911 Overthrow of the Manchu Dynasty and establishment of the Republic. Work interrupted to some extent and missionaries in some instances withdrawn temporarily from the interior.

1914 North China and Shansi missions united and most administrative functions transferred to a joint missionary-Chinese body called the Council of the North China Kunglihui, that last word being the equivalent of "Congregational Churches."

1917 First joint commencement, at Peking, of the North China Union College (American Board of Commissioners for Foreign Missions, London Missionary Society, and Presbyterian, U.S.A.) at Tungchow and Peking University (Methodist). Within the next three years these institutions and the Union Theological Seminary completed a merger which took the new name Yenching University, and was joined in 1920 by the North China Union Women's College (on Teng Shih K'ou, Peking) Yenching moved to its new campus outside the city in 1926.

1918 Shaowu became a separate mission; it had been first occupied as a station of the Foochow Mission in 1876.

1922 A National Christian *Conference* was held at Shanghai, at which was organized the National Christian *Council,* succeeding the China Continuation Committee organized in 1913.

1927 The churches of the Foochow Mission became the Mid-Fukien Synod of the Church of Christ in China — a union of evangelistic work carried on by more than a dozen missionary societies in the United States, Canada, and Great Britain.

The churches of the Shaowu Mission became the North Fukien Synod of the same church.

1935 Seventy-fifth Anniversary of the North China Mission and the Kung Li Hui.

1937 Sino-Japanese War began. All North China fields had been "occupied" before the end of the following winter.

1941 Following Pearl Harbor, missionaries were cut off from all participation in church and institutional activity until the autumn of 1945. In early 1943 many were interned. At Fenyang (new name for Fenchow) twelve of the forty-two Chinese leaders imprisoned died as a result of their treatment and the diseases contracted.

1941-1945 Several missionaries served on relief, educational, and administrative projects in Free China.

1945 Rehabilitation began.

1945-1948 Communist victories in North China brought the stations of that mission progressively under Communist control. (1945, Lintsing and Tehsien in Shantung; 1946 entire plant outside city of Tehsien razed to the ground; 1948 summer, Fenyang and Taiku in Shansi; autumn, Paoting; winter, Tunghsien and Peiping.)

1948 Centennial Celebration of Foochow Mission.

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